

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 40.

|\$1 50 in advance. |

PROVIDENCE, R. I. SATURDAY, MAY, 7 1825.

|\$2 at the end of the year. |

CHRISTIAN TELESCOPE.

PRINTED AND PUBLISHED EVERY SATURDAY,

BY BARZILLAI CRANSTON,

At No. 8, North Main-Street (3d story) near the
Market-House.

Rev. DAVID PICKERING, Editor.

REV. MR. FISK'S SERMON.

A brief review of the Rev. Mr. Fisk's Sermon, delivered in Providence, R. I. in June, 1823, before the New-England Conference.

(CONTINUED FROM PAGE 153.)

Our author's 3d statement (for it is a mere declaration, without proof, or even an attempt at proof,) is of a character precisely similar to that of the former:—"It must be acknowledged, on all sides, that the violation of an obligation is criminal in proportion to the extent of that obligation. But man is under infinite obligation to God. Therefore, to violate these obligations is a sin infinitely aggravated."

We are not permitted to understand Mr. F. as using the word *infinite* in an *accommodated* sense, in which sense it would signify *great* or *numerous*, for he is labouring to persuade us that sin is of a character strictly *unlimited*.

That the violation of our obligation is sin, no man will venture to deny. The great question to be determined, is, what is the *extent* of this obligation? Mr. F. tells us it is *infinite*; but he has not put us to the trouble of examining any thing like *evidence* for its support; and for the obvious reason, there was none to be obtained which could be made to serve in such a capacity.

In order to arrive at a correct solution of this problem, we should inquire whether the subject of the obligation is possessed of any ability; and how far that ability extends:—These are considerations which will enable us to determine correctly, whether the moral obligations of the creature are of a *limited*, or *illimitable* nature. No argument is necessary to prove that moral beings are accountable in exact proportion to the advantages which they enjoy: for this is an established axiom, and acknowledged as such by every sect of Christians, as well as by the Pagan, the Mahometan, and the Jew. It is attested by reason and philosophy, and clearly recognised by the scriptures in numerous instances. The Saviour declared it as a truth of universal acceptance, that "unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more." That some should receive *greater* condemnation: That some were *more wicked* and abominable than others: That some should be beaten with *few*, and others with *many* stripes.—But all this language is perfectly deceptive, unless the moral obligations of men were varied, according to the circumstances in which they were placed, and the advantages which they enjoy.

ed. Those who are favoured with the superior light of the gospel, must be under *greater obligations* of faith, obedience and love, than those who were never blessed with its sublime instruction. In a word; *obligation* arises in consideration of benefits received. Every benefit which we receive from our Creator, after the first, increases our obligation to him in proportion to its magnitude and importance, from the moment we become acquainted with the gift. The hypothesis which we are opposing, like the former, supposes *every* moral offence of the same magnitude, by asserting that the obligation of the creature is infinite. But having refuted this proposition, both in this, and in former numbers, we shall pass to consider his 4th statement—"The demerit of sin, is in proportion to its inherent malignity. But the malignity of sin is unlimited, except by superior power. Therefore, sin is of unlimited demerit."

That the demerit of sin is in proportion to the mischief which it occasions, is a proposition universally admitted. Now it is self-evident that some sins are more mischievous in their tendency than others. For example—robbery, murder, and blasphemy, are *worse* and *more* mischievous in their tendency than *petit larceny*: consequently, the *demerit* of the former is *greater* than of the latter; and should, for that reason, receive a *greater* punishment. But on supposition that the *demerit* of sin were *infinite*, the crime of *petit larceny* would be equal to that of *murder* in the highest degree, and deserve the same punishment!

It is really amusing to notice the manner in which Mr. F. has stated the above proposition: as though conscious of its glaring inconsistency, he labours to mould it into a less exceptionable form.—"The malignity of sin is unlimited, except by superior power." This is the same with saying that a thing is *unlimited*, except by that which *limits* it! Or in other words, a house-lot is *unlimited*, except it be bounded by water, or by other land! This logic of Mr. F. would certainly pass much better for an *Irish blunder*, than for a theological argument.

In closing our remarks upon this topic of the discourse, let us briefly consider the terms by which Mr. F. has explained his views of the extent of sin. 1st, Sin is an act stamped with infinite turpitude—2d, To sin against God is a crime of infinite demerit—3d, To violate our obligations to God is a sin infinitely aggravated—4th, The malignity of sin is unlimited. These constitute a correct epitome of his four propositions, to each of which, we have offered a reply. Now he acknowledges that it will require but a short time, perhaps but a moment, to commit an act (for he calls sin an action,) which bears all the characters above stated: He therefore admits that sin is *not* infinite as to the *time* of its commission. That sin is committed by beings confined to this earth, he is free to acknowledge: Therefore, sin is *not* infinite, as respects *space*. What follows? Why

there is but one more sense in which it can possibly be considered infinite, by any man; and that is in *degree*, or *magnitude*: The terms which the Preacher has employed to denote his views of the greatness of sin, we think fairly embraces this sense: For if the terms, *infinite TURPITUDE*; *infinite DEMERIT*; *infinite AGGRAVATION*, and sin of *unlimited MALIGNITY*, do not signify infinitude in *degree* or *magnitude*, we are utterly at a loss to apply *any meaning* to his words: and yet he tells us at the close of these statements, in a note, on page 13, "It is not pretended, in any of these arguments, that sin is an act of infinite *magnitude*!" and assigns as a reason, "This would be inconsistent with the limited faculties of man!" A precious confession, this:—and tantamount to an acknowledgment, that all the arguments which he had before employed, were perfectly nugatory and absurd.

(TO BE CONTINUED.)

SCRIPTURE TEACHINGS.

Having before considered the exalted duty and privilege of giving, or devoting our hearts to God, in will, in affection, in gratitude, and in strong confidence; our attention is naturally drawn to the all-important duty embraced by the injunction of the wise *Man*, and which still remains to be considered—"Let thine eyes observe my ways."

The voice of reason will not fail to suggest to our minds the proper application of these words. By the duty enjoined, *to observe* the ways of God, some religious improvement was doubtless intended to be secured and enjoyed: For the rational mind will seldom contemplate the magnificent displays of divine wisdom and power, without being inspired with more exalted sentiments of the character of the sublime Author of nature. Nor will man be likely to recount the evidences of his love, without experiencing a fresh glow of adoring gratitude, and of pious resignation and reverential praise: These effects naturally result from causes so divine, and so indescribably grateful to the heart of sensibility. It is a moral truth, equally recognised by reason and revelation, that the emendation of the heart can only be effected by kindness; and that the offering up of sincere devotion results from the convictions of divine goodness. Hence, *the goodness of God leadeth to repentance*. The disciple of Christ, so eminent for the characteristick of benevolence, was so fully convinced of the justice and importance of this principle, that he has carefully transmitted it as a valuable legacy to posterity. "We love him (God) because he first loved us," holds a conspicuous place in the writings of that faithful servant of the Most High.—The ways of God, therefore, in the august display of his divine perfections, should claim our attentive observance, not only as subjects of profound admiration and reverence, but on account of the salutary and reforming effects which they are capable of produc-

cing upon the hearts, and in the conduct of men. But there is another, and no less important sense, in a practical point of view, in which this subject is to be considered.

We are bound to *observe the ways of Jehovah* for the purposes of pious imitation.

In reflecting upon the ways of God, the conviction will naturally be impressed upon the mind, that man must fall infinitely short of performing those sublime actions which characterize the unspeakably glorious Father of our spirits: since it is his province alone, to bestow the gift of life; to impart the various animal and moral powers which we possess; to provide the sun, which gilds and beautifies creation, with the splendour of his ray; to shed the genial rains, and to marshal all the planetary hosts in the immense and boundless concave—But because we cannot imitate those works of God which denote his essential power and wisdom, and which are the incontrovertible evidences of his infinity, are we therefore to conclude that it is beyond our province to imitate any of the ways of Deity? Such a conclusion would be rather the result of a criminal indolence or moral apathy, than an indication of a disposition to be engaged in the duties which come within our proper sphere. For wherever the desire exists to understand and discharge our duty, no excuses will be sought for its evasion.

Through all the works of God, to which our acquaintance extends, there is a manifest design to afford the means of improvement. From this fact we derive the evidence that Jehovah aims at the promotion of human happiness. And can we plead that *all* the means of improvement are so far removed from our control that *none* of them can be afforded to aid a fellow-mortal in the acquisition of happiness? Has the Deity surrounded us with gifts and blessings for the mere gratification of *exclusive* enjoyment? If not, then it becomes our duty to aid those whom his providence has placed under different, and less auspicious circumstances. Both reason, and the word of inspiration, concur in the recognition of charity and friendly relief, as a duty which comes within the sphere of man's ability, in imitation of Him "who giveth liberally unto all men and upbraideth not."

That the Creator of the world wills, or desires the happiness and salvation of all our race, is a position too clearly established by the sacred canon to admit of serious denial or doubt. And if his will is engaged to promote and secure the happiness of all, it becomes the delightful duty of his intelligent offspring to unite in the confident and ardent supplications of the heart for the promotion of this glorious end: "For whatsoever is not of faith is sin." Nor should these desires be unaccompanied by the best efforts which the means we possess can employ.

The Author of our being has employed various means to impart the knowledge of his character, as a God of universal benevolence, and furnished us with suitable instructions concerning the duties which are best adapted to enlarge the sphere of moral enjoyment. In imitating the Creator, therefore, we should employ these, and all the means which are at our command, to instruct our children

in the knowledge of the true character of God, as the proper object of reverence and love, and to direct the rising generation into the shining paths of duty and enjoyment. To love one another, after the example of Him who is kind to the wicked and the unthankful, is a duty too obvious to the reasonable mind to admit of a question as to its utility and importance.

That we are all sinners, and need forgiveness from God, is a truth most fully established by the painful convictions of daily experience. To God, therefore, our minds may be directed for an example of safe and virtuous imitation; since *there is forgiveness with him* that he might be the adorable object of filial fear. The question here arises, how many will God forgive? for we are bound to *observe his ways*, and to imitate him as perfectly as possible in the exercise of this virtue. Will he forgive a *part, only*, of those who have trespassed against him; who are his enemies? Then are we obliged to forgive a *part*, and a *part, only*, of those who have offended against the laws of God or man. But Christ has instructed us in the gospel to forgive *all* our enemies—to do good to them that *hate us*—to bless them that curse us, and to pray for those that persecute and despitefully use us; that we may be the children of God, in the practical use of the term. The theory of unending misery, must of necessity, inculcate a different practice, and confine our forgiveness, our prayers, and our benevolent regards to the contracted limit of sect or party: while both the conduct and the gospel of God, which we are bound to observe, teach the universal exercise of these sublime virtues.

MORAL REFLECTIONS, No. 2.

The subjects of pious contemplation, which frequently attract our attention, and command the admiration of the heart, are of a character to exalt the mind of man, and to strengthen the confidence of the soul in the wisdom and goodness of God. The fields of nature abound with a variety of objects, tending to attract the notice, and call forth the latent energies of the human mind, in sage and profitable reflections.

The care and benignity of divine Providence (next to the admirable construction of the earth, the vegetable and animal kingdoms,) cannot fail to command our notice, and give birth to a train of thought, leading to some rational, pleasing, profitable and sober moral conclusions. Why should God create beings possessing an acuteness of feeling, and susceptible of the most refined intellectual enjoyments, and leave the gratification of their moral desires to the capricious decision of contingent causes? is a question to which the abettors of this scheme will never be able to afford a rational solution. We behold in every habitable portion of our globe, an ample provision of temporal bounties, and a wise distribution of the gifts of Providence according to the circumstances and wants of the creation. Here we discover that the wisdom of Heaven has furnished and established the operation of all the secondary causes, so as to render the reception of his temporal mercies certain. And has he neglected to secure to man an interest, for which he has implanted a uni-

versal desire, that is of vastly more importance, both in point of magnitude and duration? Are the short-lived pleasures and enjoyments of a day the only legacy of infinite wisdom to a portion of our race? Were they doomed by the wisdom of our Creator to an existence which would never ultimate in any real or permanent advantage to them? If so, the requiem of their moral obligation may be chanted without delay, and with perfect safety! For mere temporal bounties, if bestowed but for the purpose of invigorating the constitution, protracting a sinful life, and rendering their possessor the recipient of greater misery here, and exposing him to a perpetuity of suffering hereafter, cannot be the subjects of rational gratitude, and, consequently, impose no moral obligation upon the creature. Such, therefore, could not have been the destiny marked out for man by the great unerring Mind.

That man was designed for nobler enjoyments than the grovelling vanities of the earth can yield, is a conclusion which reason fully justifies. The world around us, with all its variety, to please the eye and gratify the taste, is the boon of divine Providence, and happily adapted to our convenience. But these are comforts which can only be enjoyed while health paints the roseate hue upon the cheek, and friends smile in prosperity around us. Earthly joys, and festive amusements become insipid and disgusting, when paleness settles upon the countenance, debility relaxes the nerves, trembling seizes the limbs, fevers revel in the veins, convulsions shake the frame, or racking pains forbid repose.—Then the pleasures of sense flee away, and man wakes from the giddy dream of airy fancy to realize the vanity of all mundane things! In the days of pain and heartfelt grief, *religion*, alone, can open a door of consolation, and bid the desponding spirit rejoice.

FOR THE CHRISTIAN TELESCOPE.

KNOW THYSELF.

Innumerable are the evils that annoy the happiness of man. Those sordid contentions and divisions which exist in society, and which oftentimes prove so destructive to the peace and harmony of individuals, sometimes originate from, and are the creatures of mere conjecture. How often is an idle word converted into the sword of disunion. Man is so constituted that he has his summers and his autumns. He has periods of gaiety and of peevish stupidity. He is at one time full of mirth and hilarity, and at another sorrowful and desponding. It were impossible, possessing such qualities, for man's sun always to glow with the same peculiar lustre. He is composed of the elements, and like them he is alternately changing. He is perhaps calm this hour and enraged the next. And when impassioned he is like the wild tornado, fierce and uncontrollable. At times it takes but a trifle to disturb the mind and kindle the warring passions. What would be received with friendly sentiments at one time would perhaps at another kindle his resentment, and arouse him to anger. Every one should therefore strive to become acquainted with himself. It is of the first importance that a man should know his own nature. If he is thoroughly known to himself it will be of

great advantage to him ; for when this knowledge is once obtained it will give him an acquaintance with mankind in general ; as all men are much alike ; as much so that what exists in one man may in general be found in another and in all others.

If all men were versed in the knowledge of themselves, and would make a right use of it, we should hear less commotion in the social as well as in the religious circle. For who, I ask, would in the hour of social mirth and hilarity, do, or say that, which he knew would destroy the mirth and happiness of the whole assembly, or that he knew would corrode even the bosom of a fellow, or a friend ? It is presumed that the social circle can claim exemption from the man, who would have a desire thus to act, thus to wound the feelings, and annihilate the peace of a community or of an individual. But how often do we say, or do, that which is offensive to our friend. —How often do we plunge a dagger in the bosom of a companion, an associate, a friend. How often by a mere word do we blight the fame, the honour, and the good feelings of a fellow-being, when, if we had possessed the knowledge of our own constitutions, of the peculiarities of our own nature, and had acted with due reflection and deliberation, we should have escaped the pain of sincere regret which must unavoidably arise from a consciousness of having injured or wounded the feelings of a friend.

But with respect to religion, a knowledge of one's self is of great and invaluable consequence. It is too often the case with *religionists*, or with those who profess themselves the votaries of *religion*, that they are deficient in this all-important qualification. There is a certain class of professors, who are ever employed, either in disputation, or in reprehending the little inaccuracies, which in consequence of the *beam* in their own eyes they discover in the walk of their brethren. Others are continually trumpeting their own piety and godliness, and say so much in their own favour, that if we were to believe them we should almost imagine that they were chargeable with no crime ; no, not so much as an evil thought ; until you hear their closing remarks, which are *sometimes* as follows. The *Universalists* have not that pietiness of heart—that sacred devotedness to God—that *extreme* hatred for the things of time and sense—that self-abasement which would cause them to cry mightily to God, acknowledging their *entire* and *total* depravity, and his justice in casting them off, and of excluding them from his presence and his favour forever. In making these remarks the *mystery* of their *godliness* is revealed ; and may be translated thus ; *stand by, for I am holier than thou !*

It is thought, that if such professors were acquainted with themselves, they would know that they were destitute of religion, and would employ their leisure in mental reflection, endeavouring to rid themselves of *bigotry* and superstition, rather than employ their tongues in slandering their brethren, and in retailing the teachings of an extravagant fancy, and the suggestions of a distempered and prejudiced mind.

Instead therefore of endeavouring to pry into the secrets of others, let us first search our own hearts ; and instead of teaching others, let us first teach our-

selves ; and as a substitute, for finding fault with our brethren, for their little wanderings and backslidings, and for what we suppose them guilty of, search for the disease, or the defect in our own hearts, keep a journal of our own misdoings and imperfections, and profit by the undertaking.

J. H. B

SELECTIONS.

FROM THE CHRISTIAN INTELLIGENCER.

ON INTEMPERANCE.

MR. EDITOR—I have just finished the perusal of an able and interesting Essay on the evils of Intemperance, and being deeply impressed with the importance of the subject, and the necessity of guarding the rising generation against so pernicious a habit, I have thought proper to commit to paper such observations as might occur to my mind, and present them to you for publication in the Intelligencer, should you think they would subserve the interests of morality and virtue.

The attention of the temperate and reflecting cannot be too often directed to the alarming, and I fear, fast increasing evils of *intemperance*. By meditation on this disgusting and dreadful topic, they may not only shape their course, so as to steer clear of the rocks on which thousands have been wrecked and ruined, but they may also render themselves serviceable to the youth and rising generation, by giving such directions and admonitions, as wisdom and prudence may dictate. And even a few desirable cases may occur, wherein the unfortunate subject of peace-destroying imtemperance, may come to himself, arise from his self-produced degradation, return to his house of steady habits, and being again at *home*, enjoy himself in a rational and sober manner ; though it is not to be expected that instances like this will be frequent. But could I flatter myself that these desultory remarks could be the means of effectuating one reformation of that description, my recompense would be ample.

We should not only consider the negative injuries of inebriety, but dwell with painful solicitude on the positive evils, which follow in its train. It not only destroys the person who indulges in excess, but reduces whole families to the most unpleasant poverty and wretched dependence. At least *one half*, if not two thirds of the State paupers, become such, in consequence of their own, or some other person's excessive use of *strong drink*. So that the bacchanalian throws an enormous burthen on community, in addition to the seeds of iniquity and crime, which he profusely scatters in every direction around him. Torrents of oaths pouring from his lips, his very breath is destructive, like a pestilence. The youth and children are insensibly affected with this moral poison. Upon the moderate supposition that *one* intemperate man would, in the course of *ten years*, corrupt and decoy into the same fearful vortex, *five more*, and that each of those would occasion the same degree of evil, and so on to all who should be thus destroyed in a century, the aggregate of evil, proceeding from *that one man*, would be incalculable.

The intemperate person dishonours his adorable Maker, by treating his work and his word with con-

tempt, demolishing and treading under foot the noblest workmanship of Heaven. He renders those miserable that would otherwise abound in happiness. Look at his heart-broken wife, parents, or friends ; behold the rags and wretchedness of his offspring, if he have any ; see him rend the delicate ties of kindred, dash the cup of social bliss, sever the bonds of society and religion, and with the fury of evil demons, embitter and poison the charming delights of the domestick circle ; converting the sweets of *HOME*, (O heavenly word !) into “a hell upon earth.” Excessive drinking naturally leads to every species of crime, and every degree of suffering. The drunkard blasphemes against God, dishonours relatives, steals, and kills friend or foe ; swears falsely, and violates every command of God or precept of man, if opportunity presents. No restraints can be influential over one, who is the slave of intemperance ; he puts reason, morality, law and gospel, at defiance. Like the tornado, he is by man, incontrolable.

No one will pretend that I have overrated the intolerable evils of intemperance. Nay, the representation, appalling as it is, comes vastly, not to say infinitely, short of the original. There is no redeeming good, to counteract the wide-spreading desolations of this excessive habit. It stalks abroad with Cain-like malignity, nor listens to the gentle reproofs of female worth, the tender shrieks of infant sufferings, nor the humble entreaties of parental or filial solicitude. Regardless of the consequences, it scatters fire-brands, arrows and death. Name, if thou canst, candid reader, the crime to which intemperance has not conducted its votaries.

Alas ! alas ! and will our favored countrymen continue to abuse the blessings of God ? Will they swallow the intoxicating, maddening, life-destroying draught ? Will so many fellow-mortals voluntarily give themselves up to a *habit*, that stares them in the face, roaring aloud, “*degradation ! misery ! death !*” Oh, that all may take warning and flee from a precipice, whence millions have plunged into the dark billows of ruin.

OBSERVATOR.

FROM THE CHRISTIAN REPOSITORY.
Proceedings of a special council on Br. George W. Brooks' case.

By the special request of Br. Brooks, the following ministering brethren, viz. Brs. J. E. Palmer, S. C. Loveland, and K. Haven, met at Br. Luther Chaney's, in Barnard, March 9, 1825, and after inviting Brs. P. Haskell, B. Clapp, M. Fay, W. Caryl, and J. S. Bicknell, to join in council, proceeded to organize the same, and chose,

1. Br. S. C. Loveland, Moderator.
2. Br. K. Haven, Clerk.
3. United in prayer with Br. Moderator.
4. Proceeded to investigate the evidence, adduced by Br. Brooks, to set aside, or mitigate the charges brought against him at the Northern Association of Universalists, convened at Barre, Oct. 1822.
5. Voted, that Br. Brooks be exonerated from the charge of passing counterfeit money, and that, on testimony from Judge J. Brownson.
6. Voted, that, whereas sundry reports have been made against Br. Brooks' moral and religious char-

acter, some of which he has fully obviated, and others acknowledged, as proceeding from inconsideration and precipitancy, which he appears to regret, and expresses a determination to maintain, in future, a good moral character, asking the forgiveness of God and man for the past; we therefore charitably hope that his future conduct will be such as to meet the approbation of the community at large, and a restoration to the fellowship of the Northern Association.

7. Voted, that a copy of the proceedings of this Council be delivered to Br. Brooks, and that the proceedings be likewise published in the Christian Repository.

8. Voted to dissolve this Council.

S. C. LOVELAND, *Moderator.*

K. HAVEN, *Clerk.*

THE RESURRECTION.

A beautiful and descriptive extract.

Twice had the sun gone down upon the earth, and all as yet was quiet as the sepulchre. Death held his sceptre over the Son of God. Still and silent the hours passed on. The guards stood by their post; the rays of the midnight gloom gleamed on their helmets and their spears. The enemies of Christ exulted in their success: the hearts of his friends were sunk in despondency and sorrow: the spirits of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God. At length the morning star arising in the east assured the approach of light. The third day began to dawn upon the world, when on a sudden the earth trembled from its centre; the powers of heaven were shaken. An Angel of God descended; the guard shrunk from the terror of his presence and fell prostrate on the ground; his countenance was like lightning and his raiment was as snow: he rolled the stone from the door of the sepulchre and sat upon it. But who is this that cometh from the tomb with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength? It is thy prince, O Zion: Christian, it is your Lord. He hath trodden the wine press alone; he hath stained his raiment with blood! But now, as the first-born from the womb of Nature, he meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe. The morning stars sang together, and all the sons of God shouted for joy. The Father of Mercies looked down from his throne in the heavens; with complacency he beheld his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the eternal descended, as the dew of heaven, for the refreshment of the nations.

As there are some faults that have been termed faults on the right side, so there are some errors that might be denominated errors on the *safe* side. Thus, we seldom regret having been too mild, too cautious,

or too humble; but we often repent having been too violent, too precipitate, or too proud.

Happiness has been beautifully compared to the manna in the desert, *he that gathered much had nothing over, and he that gathered little had no lack;* therefore, to diminish envy, let us consider not what others possess, but what they enjoy.

CHRIST'S TRIUMPH.

BY JAMES MONTGOMERY.

Hark! the song of Jubilee,
Loud as mighty thunders roar,
Or the fulness of the sea,
When it breaks upon the shore:
Hallelujah! for the **Lord**
God Omnipotent shall reign:
Hallelujah! let the word
Echo round the earth and main.

Hallelujah! hark the sound
From the abysses to the skies,
Wakes above, beneath, around,
All creation's harmonies.
See Jehovah's banner furl'd,
Sheathed His sword: He speaks—'tis done,
And the kingdoms of this world
Are the kingdoms of His Son.
He shall reign from pole to pole,
With illimitable sway;
He shall reign, when, like a scroll,
Yonder Heavens have passed away;
Then the end: beneath His rod
Man's last enemy shall fall;
Hallelujah! **CHRIST** in **God**,
God in **CHRIST**, is all in all!

AT CHURCH ON SUNDAY.

Loud let the high ton'd organ swell,
Devotion fire each part;
A sacred zeal each soul inspire,
Religion fill the heart.

Let heavenly music swell the dome,
With true angelic sound:
Let ev'ry voice assist the lay
With reverence profound.

To chaunt the great Jehovah's praise,
Let infant voices rise:
Loud alleluiahs fill the air,
Responses meet the skies.

This day Jehovah calls his own,
A day of sacred joy:
Mortals forget your toils and cares,
Let praise each tongue employ.



The request of E. W. H. is received, and shall receive attention in our next.

DIED,

In this town, on the 27th ult. Frederick, son of Mr. George Wilson, aged 1 year 1 month and 17 days.

On Sunday last, Miss Lucy Jennings, daughter of the late Mr. Oliver Jennings, in her 9th year.

Same day, Aaron W. son of Mr. Stephen Burr, aged 1 year 9 months and 21 days.

On Thursday morning, Mr. Henry B. Brown, in the 26th year of his age.

On Wednesday last, Mrs. Charlotte Hill, widow of the late Mr. Henry Hill, aged 37 years. The decease of Mrs. Hill has caused a vacancy in the circle of her friends and acquaintances not easily repaired; her amiable character will long be remembered by those who knew her best. To orphan children she has long discharged those duties which an own mother could not have excelled. In life, she manifested her regard for the christian religion, and in her sickness and death was calm, composed, and resigned to the will of her heavenly Father. Her funeral will be attended from her late residence in Pine-street, to-morrow afternoon, immediately after divine service.

[COMMUNICATED.]

Drowned, on Sunday last, in Providence river, by the upsetting of a boat, George B. Aborn, aged 18, son of Capt. Burrows Aborn; Lemuel B. Lippitt, aged 17, Raymond G. Lippitt, aged 15, and James R. Lippitt, aged 14, all sons of Richard Lippitt, Esq. Mr. Lippitt's eldest and youngest sons have been recovered from the water, and their bodies conveyed to their parents.

In this afflicting dispensation of Divine Providence the publick sympathy has been general; and the loss of these promising children is severe indeed to the parents and near relatives. As a matter of consolation to them we would say, put your trust in the God of Abraham, remembering that he "worketh all things after the counsel of his own will," and may they be enabled to rest in hope of a reunion with their departed children in another and better state, when this mortal shall have put on immortality, and this corruptible, incorruption.

To the youth of this vicinity, this will be long remembered, and should operate with them, as well as the rest of the community, in a way to excite a more strict regard of the Sabbath as a *day of rest*.

AT NO. 110½, WESTMINSTER-STREET,

The following Books and Pamphlets may be procured:

Ballou's Sermon on the New Birth

Do. do. on Exodus xxxii. 35

Do. do. on I. Peter iv. 17, 18

Do. do. on Genesis xxviii. 17

Kneeland's Sermon on Psalm ix. 17, with an account of ancient copies of the Bible

Mystery of Revelation unfolded, in two Discourses on Rev. xx. 10, 12

Bisbe's Discourse, the Charge of Mr. Dean, &c. at the Installation of Rev. Mr. Pickering

Pickering's Reply to Dr. Carpenter's attack on the doctrine of God's Universal grace.

Do. Sermon on Acts xxviii. 22

Do. do. Luke xix. 38

Do. do. Matthew xvi. 6

Do. do. Luke x. 42

Do. do. Matthew viii. 11, 12

Gross' Sermon on Matthew xxv. 46

Force of Prejudice—Mace's Sermon on Psalm ix. 17

Judge Thatcher's Letter on Original Sin

Ballou's Treatise on Atonement

Do. Letters in defence of Divine Revelation

Do. do. with Rev. Mr. Walton and Rev. Mr.

Buckminster